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Tezcatlipoca Death

Introduction

Tezcatlipoca was a god of the great bear constellation and the night sky of the Aztec pantheon. The Toltecs are the ones who brought Tezcatlipoca's cult to central Mexico, who were Nahuatl speaking warriors coming from the north at the end of 10th century. Various myths are surrounding Tezcatlipoca about his works and how he led to the death of several Toltecs using black magic that led to drunkenness, carnal love and sin. This led to the end of the Toltec golden age. During the time and practice of Tezcatlipoca, the act of human sacrifice was introduced to central Mexico. He ruled the first four worlds that existed before the present universe came into existence. Literature will discuss why Tezcatlipoca voluntarily went to his death after a year using various illustrations.

First, Tezcatlipoca voluntarily went to his death a year after because in the context of Aztec society he was to watch the melancholy "feast" where the captor himself never ate the flesh. It is remembered at one time saying that he shall not perchance eat his very self while addressing the captive as his beloved son (Clendinnen 132). This is the time when a surrogate uncle had offered support to the captive during the last combat giving the captive draught of pulque. Besides, the uncle sacrificed a quail on his behalf. All these happenings made

Tezcatlipoca go a year after his death which is a rare scenario that has ever been witnessed. Although the claim seems to be ill-founded there was no sign of grief among the captor and the surrogate uncle.

Consequently, Tezcatlipoca went for his death a year after since the children's need for the calendar ritual was to come from a known origin. This was a requirement from the gods that they had to be born from one particular daysign (Clendinnen 136). If this was not the case then it means that the ritual would not have been acceptable. For that reason, Tezcatlipoca had to go for his death a year after to ensure that the children for the ritual calendar came from a known origin. On the other hand, the children to be used for the ritual calendar had to be marked using a double cowlick which an essential aspect was making Tezcatlipoca go for his death a year after.

Again Tezcatlipoca went for his death a year after to ensure that the children to be used for the ritual calendar were purchased at the breast at the same time ensuring that their custody is guaranteed. This made those who gave out their children for the ritual remorseful but Tezcatlipoca was just a small issue as this was the tradition. For the children to be good hands before the day of the ritual came, they had to be under the hands of the priests (Clendinnen 136). On the day of the ritual, they had to be magnificently dressed and be paraded in litters. Although many of them wept their throats were slit dedicating them to the god of rain. According to the tradition, the children were to join the gentle of paradise where the pathos of their fate moved from watchers to tears as they were paraded for the ritual.

On the other hand, Tezcatlipoca had to wait since there were different categories of *ixiptlas* who had danced and later dying in various feasts. The *ixiptlas* represented the god images or god representations. Mostly the god images that were given for sacrifice were slaves

who have been bought from various merchants. The slaves had to undergo a vigorous ritual preparation which entailed bathing and purification for the sacrifice (Clendinnen 137).

Therefore, this formed one of the reasons why Tezcatlipoca went for his death a year after.

Also, Mexica was under servitude since they have sold themselves into enslavement. This enslavement was in line with the easy terms of Mexica enslavement hence forcing Tezcatlipoca to go for his death a year after. They rendered themselves liable for any ritual preparation since they had been initially judged recalcitrant thrice formally (Clendinnen 137). This issue brought significant differences in the responses of the watchers as they watched for the death of the people they knew most probably a man or a woman due to their irresponsible behavior.

Tezcatlipoca had also to wait for the final stages of the slaves before they went through the sacrifice. It was a common practice for the slaves to bathe on the last day before the sacrifice and meet their death. The sacrifice was to take place at panquetzaliztli forcing them to drink the obsidian wine to prevent any case of the slaves undergoing a dread death (Clendinnen 143). Before they could meet their death, the slaves kept on singing and dancing the whole night. This proves that the sacrifice process entailed a lot and thus Tezcatlipoca had to go for his death a year after to ensure that everything went in order.

As the practice of sacrificing slaves had been practiced for long, some elders had different views on the same. Some of the leaders supported it while others opposed it with equal measure. Although most of the slaves did not oppose the sacrifice because of the belief that there was a promise of fine afterlife, they had no otherwise since the decisions to be sacrificed were made by others. As a result, due to such different views on the bitter fate, Tezcatlipoca had to wait. If Tezcatlipoca never went for his death a year after, there was high possibility of ending

the killing stone which was opposed by some of the elders referring it as a bitter fate (Clendinnen 145).

Also, there was the management of the star performer among the Mexica festivals. The Mexica festivals were a great celebration of *toccat*. These celebrations took place in 18th month of the seasonal cycle (Clendinnen 146). A lot happened during such festivals and thus and since they were dedicated to Huitzilopochtli and Tezcatlipoca, he was prompted to go for his death a year after. The festivals were highly hyped by the missionary friars making them appear one of the most important festivals in Mexico. The surprising thing about the festivals is that they required shallow preparations where participatory actions were required in the final stages. As a result, its significance and excitement made Tezcatlipoca go for his death a year after.

Last but not least during the festival a young captive had been chosen as “Tezcatlipoca” due to his address and beauty. This was among a group of 10 who were later trained for the role of the priest (Clendinnen 146). The young man was caped and crowned with flowers, belling his legs with gold, blackening his face with loins as a way to acknowledge subordination. As a result, Tezcatlipoca had to go for his death a year later.

Finally, after all the aforementioned happening, the old Tezcatlipoca died, his head skew on the skull rack, his heart cut out making the flutes of new Tezcatlipoca to be heard loudly and clearly in streets of entire city. One thing to note that the young captive chosen to represent Tezcatlipoca was not anyhow chosen and the process was not by “chance” as beauty and manner of his body were given much consideration (Clendinnen 148). The physical characteristics formed a solid page of the print where he had not to be too tall or short, have smooth skin, undergoing thorough training to make him be trusted as a ruler.

Conclusion

Having discussed why Tezcatlipoca voluntarily went to his death after a year using various illustrations, it is clear that Aztec society had a rich. Although their tradition is not that to be emulated, their commitment to the tradition and rituals is so much encouragement. This comes from the children for the children who were chosen and the steps that had to be followed. On the other hand, choosing the Tezcatlipoca impersonator was to consider certain aspects of beauty and manner. A clear justification of the essence of Mexica festivals to the Aztec society through how they were carried out from the start to the end is evident. However, although Tezcatlipoca finally went to his death, his delay a year after helped to expound on the traditions and rituals of the Aztec society.

Work Cited

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